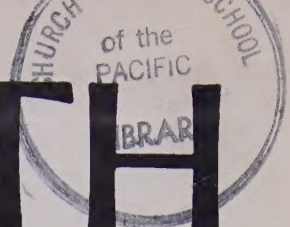




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FORTH

MAY 1959



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Turning the Pages

A FEW MONTHS ago in the Preface to my recent book *Publicity Goes to Church* (Greenwich, Seabury Press) I wrote:

"The Christian Church today is restless . . . restless as to its adequacy in communicating its message to a restless world. . . ."

Since this was written there have been new evidences that the Church is wide awake to the need for ever better and more varied means of communication. Two new church magazines have recently taken their places in the Church's life: *The Anglican Digest* and *Episcopal Church Illustrated*.

The Anglican Digest, published quarterly by the Episcopal Book Club (Nevada, Missouri), is the popular digest size, printed on newsprint. A miscellany rather than a digest, *TAD* is completely uninhibited and ranges over a wide area from teaching to news, obituaries to cut-outs, current comment (on books, records) to quotes both ancient and modern. And the whole is embellished with line drawings, some quaint, some humorous. The subscription is a modest dollar for four issues.

Completely different is *Episcopal Church Illustrated* (Box 33-776, Miami, Florida), an American version of the popular *Church Illustrated* published in England. *Episcopal Church Illustrated*, a lavishly illustrated magazine of about the same size as *FORTH* and printed in two colors throughout made its appearance in February. Published by the Anglican Press, of which the Rev. Smythe H. Lindsay, S.T.D., is the editor, *Episcopal Church Illustrated* will feature the life and work of the Episcopal Church as a part of the world-wide Anglican Communion. Each month *ECI* will carry many of the articles, photographs, and features direct from the English edition, especially those focusing attention on the world mission of the Anglican Communion.

The novelty of new magazines should not make us forget some older ones which are doing a stalwart job of communication. In this centennial year of the Japanese

continued on page 2

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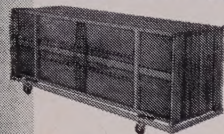
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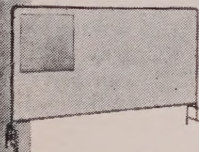
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Turning the Pages

continued from page 1

Church, I think particularly of two other magazines for which I watch as each new issue crosses my desk. They are *Japan Missions* (48 Aoyama Minamicho 1-chome, Akasaka, Minatoku, Tokyo, Japan, \$1.50 a year), and *Pan Anglican* (1335 Asylum Ave., Hartford 5, Conn., \$1 a year).

Many readers will recall the charming story *The Polite Shopper* which appeared in our July-August, 1958 issue. This was reprinted from *Japan Missions* and is an example of the treasure that that magazine brings its readers. Besides its feature material, each issue also carries notes on the Church in the various Japanese dioceses; news and information that appears nowhere else. *Japan Missions* provides a valuable link in the Church's chain of communication.

Pan Anglican, which is now in its tenth year, is a review of the worldwide Episcopal Church. The current issue (Spring, 1959) is devoted entirely to the recent Lambeth Conference (FORTH, September, 1958) and includes (among many other articles) Bishop Sherrill's sermon in Westminster Abbey at the Conference's concluding service; Comment on Lambeth Personalities by the Archbishop of Quebec; The Family in Contemporary Society by Bishop Hines of Texas who was secretary of Committee Five, of which the Bishop of Olympia was chairman. A regular section, *The Anglican Communion Around the World*, in this issue includes a brief summary of the General Convention by the Rev. C. Rankin Barnes. Another familiar contributor to FORTH, the Rev. P. M. Dawley, discusses recently published books of interest to Anglicans.

The spring issue of *Pan Anglican* is typical of the riches that this semi-annual journal presents to its readers. The Autumn 1958 number presented *The Oceania Dioceses*, too little known in the Western World; other recent issues gave authoritative pictures of the Churches in the United States, Scotland, and England.

Pan Anglican is produced by a distinguished board of editors headed by the Bishop of Connecticut, the Rt. Rev. Waller H. Gray.



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FORTH

VOL. 124 NO. 5

May 1959

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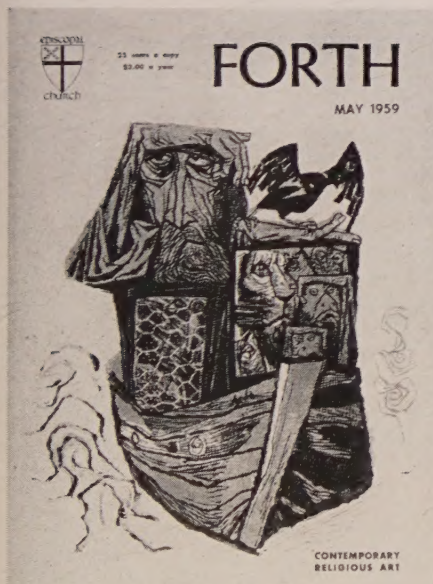
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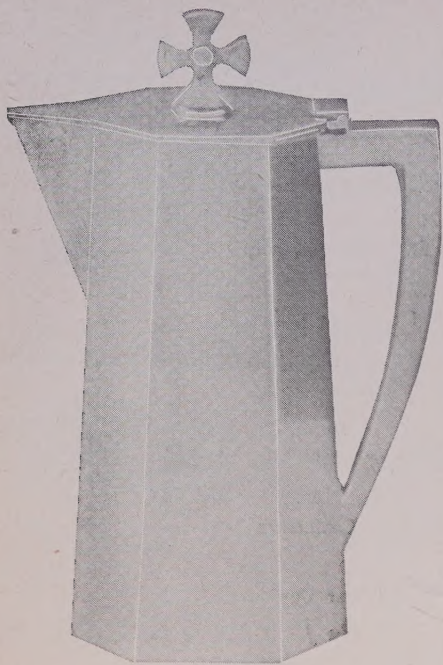
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THE COVER. *Old Ark a 'Moverin'* by Robert O. Hodgell is included in an exhibition circulated by the Smithsonian Institution which will be shown as part of the festival of the arts at the National Study Conference in Colorado Springs, Colo., August 26-September 2. For more examples of work by artists to be represented in Colorado Springs, turn to page 14.



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LET US PRAY

For Unity With God's Purposes

GRANT, O Lord, to all who till the ground, the wisdom to understand thy laws and to co-operate with thy wise ordering of the world. Give to men of science the power to discover the secrets of nature. Give to our statesmen the will to make just laws. Give to farmers and laborers and industrialists the desire to work together in the spirit of justice and good will. And grant that the fruits of thy bountiful earth may not be hoarded by selfish men, but that all who work may share abundantly in the harvest of thy soil, according to thy will as revealed to us in Jesus Christ our Lord. Amen.

THE CROSS AND THE PLOW

OUR Lord our God, who has bidden the light to shine out of darkness, who has again wakened us to praise thy goodness and ask for thy grace: accept now, in thy endless mercy, the sacrifice of our worship and thanksgiving, and grant unto us all such requests as may be wholesome for us. Make us to be children of the light and of the day, and heirs of thy everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole Church; all who join with us in prayer; all our brethren by land or sea, or wherever they may be in thy vast kingdom, who stand in need of Thy grace and succour. Pour out upon them the riches of thy mercy, so that we, redeemed in soul and body, and steadfast in faith, may ever praise thy wonderful and holy name.

GREEK CHURCH

ETERNAL, Holy, Almighty, whose name is Love; we are met in solemn company to seek thy face, and in spirit and truth to worship thy name. We come in deep humility, since thou art so high and exalted, and because thou beholdest the proud afar off. We come in the name and spirit of Jesus to make our wills one with thine; to abandon our lonely and selfish walk for solemn communion with thee, to put an end to sin by welcoming to our hearts thy Holy Presence. Deeper than we have ever seen, dawn thy glory on our sight. Light the flame upon the altar, call forth the incense of prayer, waken the song of praise, and manifest thyself to all. Amen.

HEAVENLY Father, who has filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. Amen.

THE Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us in our going out and in our coming in, in our lying down and in our rising up, in our labor and in our leisure, in our laughter and in our tears, until we come to stand before him in the day in which there is no sunset and no dawn.



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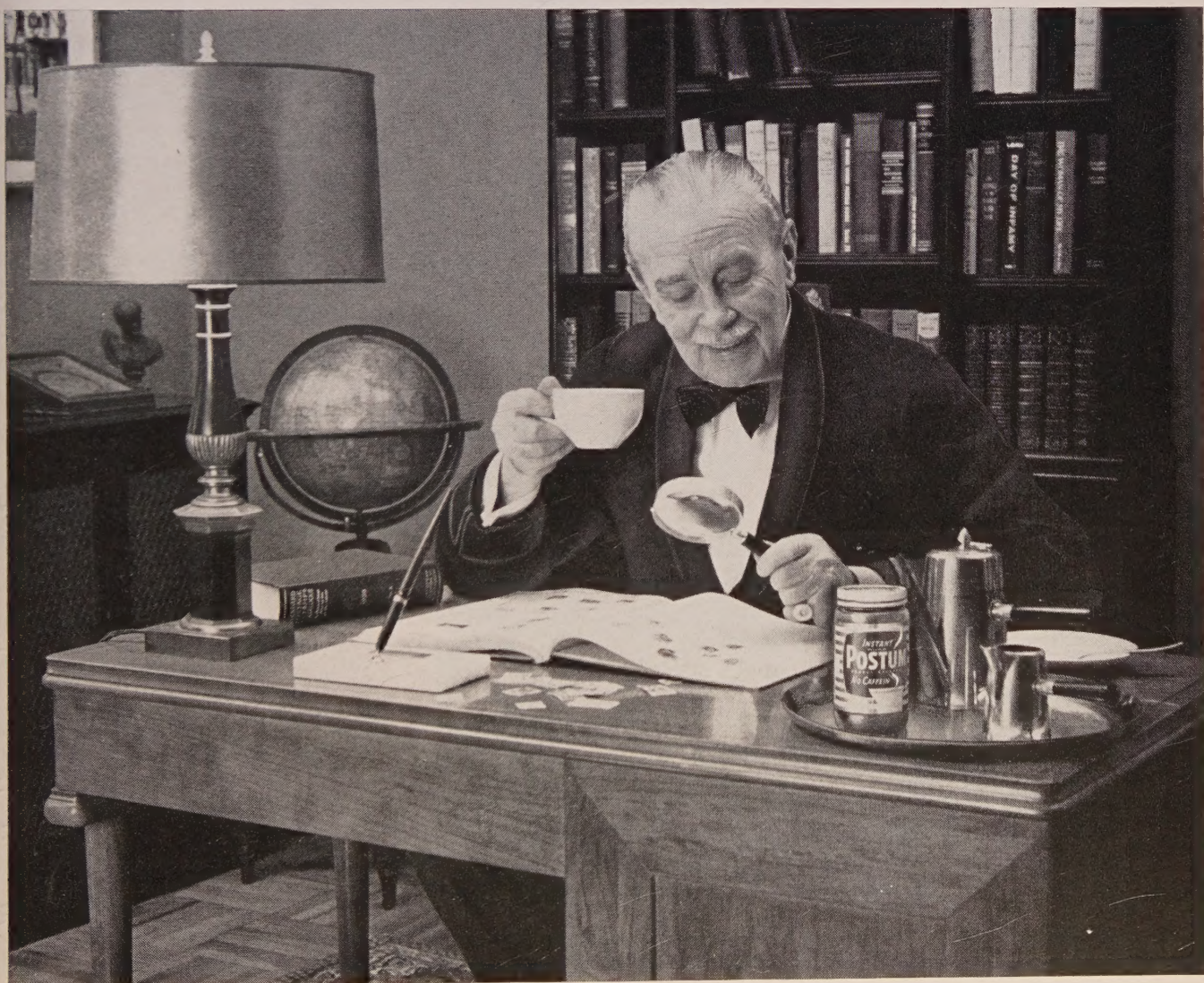
“I started drinking Postum and haven’t had a jumpy nerve (or stomach) since. Why don’t you see your doctor? Chances are he’ll recommend Postum, too. You’ll like it.”

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In the first ordination service to take place in Alaska since territory turned State, the Rev. John M. Kinney is advanced to the priesthood by the Rt. Rev. William J. Gordon, Jr., Missionary Bishop. Formerly curate of All Saints', Anchorage, the new priest will serve St. Paul's, Holikachuk.

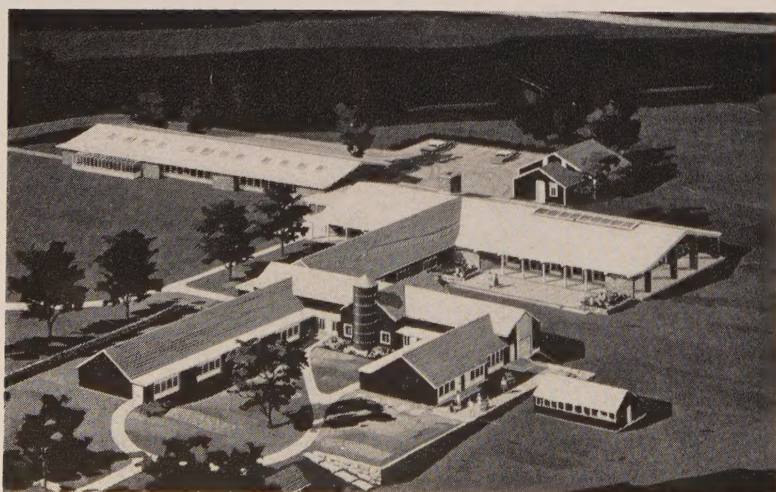
In Managua, Nicaragua, the Church's first medical clinic in Central America (*Forth*, March, page 20) is dedicated by the Rt. Rev. David E. Richards, Missionary Bishop, in presence of the Nicaraguan doctors who are donating their services. The United Thank Offering helped provide the original equipment.



FORTH

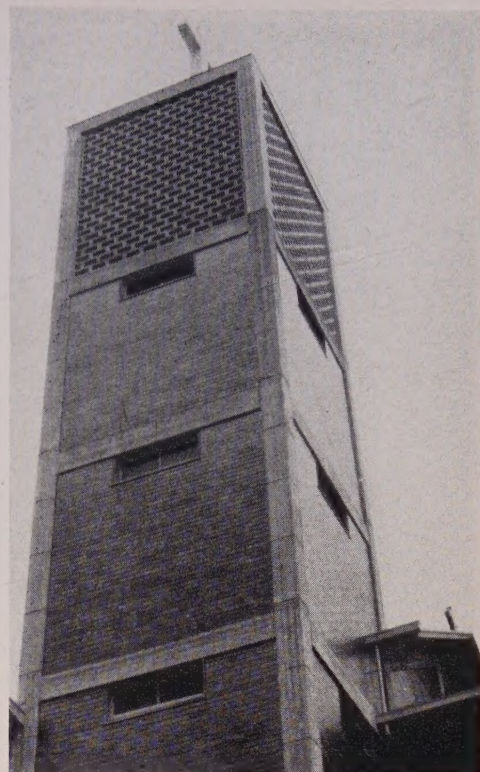
MAY 1959

VOL. 124 NO. 5



Farm buildings five miles from Kent School, Kent, Conn., are being converted to classrooms for girls' division to be opened in 1960, following the same pattern of sliding scale tuitions and self help as the boys' school

YOUR CHURCH IN THE NEWS



St. Michael's Cathedral in Kobe, Japan, was consecrated, April 14, by the Archbishop of Canterbury, a special guest at the celebrations commemorating the Church's first hundred years in Japan (*Forth*, April, page 22). Builders for Christ helped build cathedral, the successor to the former St. Michael's which was destroyed in World War II.



The first of several thousand Dutch Indonesian refugees who will be resettled in the United States, (*Forth*, April, page 23)

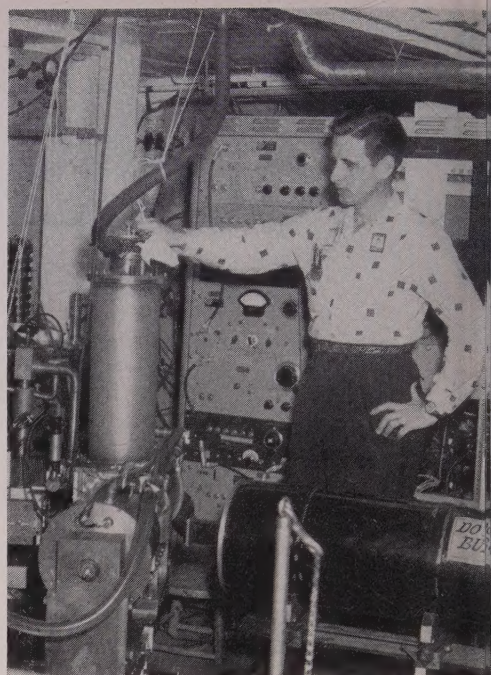
George A. van Lingen and his bride are welcomed by a Church World Service representative. The van Lingen's are sponsored by the Diocese of Colorado's Christian Social Relations Department.

Geneva Wilkins, a sociology major, studies for her degree at St. Augustine's College, Raleigh, N.C., one of four schools and a college center sponsored by the American Church Institute for Negroes. The General Church Budget provides about ten per cent of these schools' operating expenses.

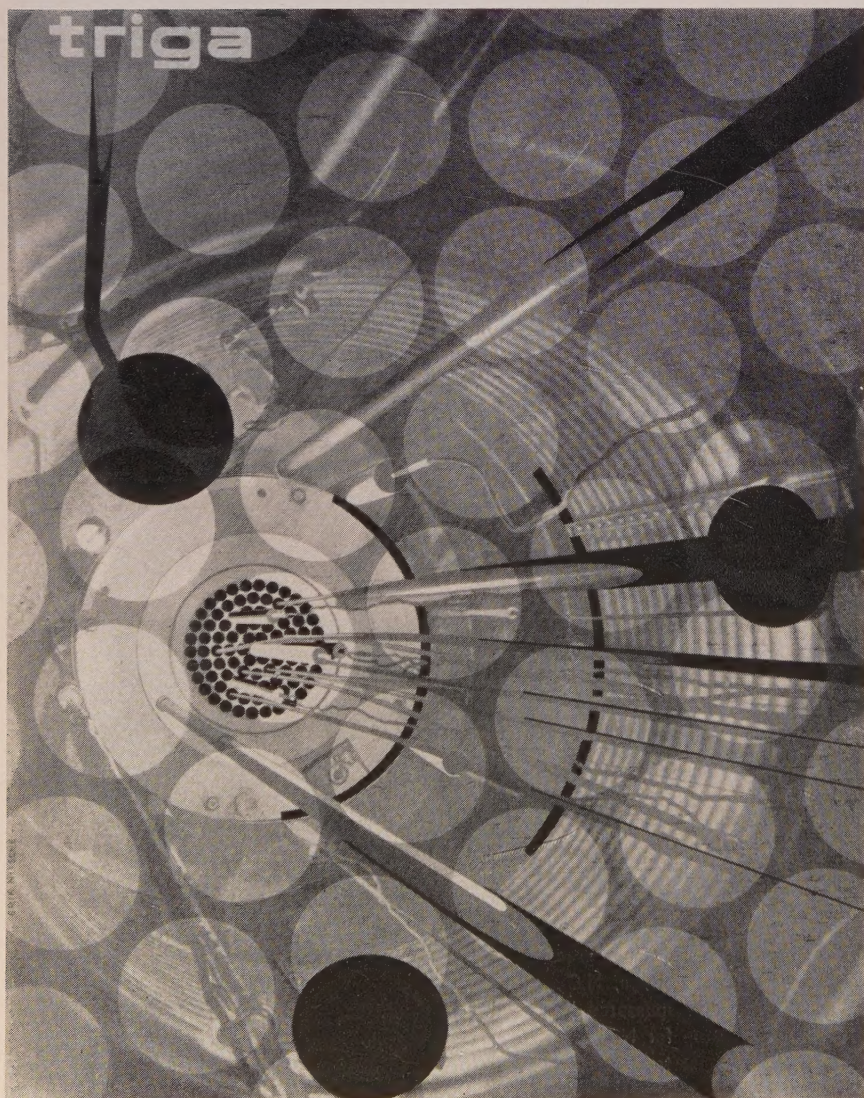


A Gift for Japan

AMERICAN CHURCHMEN WILL PROVIDE
A NUCLEAR REACTOR FOR ST. PAUL'S
UNIVERSITY, TOKYO, TO COMMEMORATE
CENTENARY OF THE CHURCH IN JAPAN

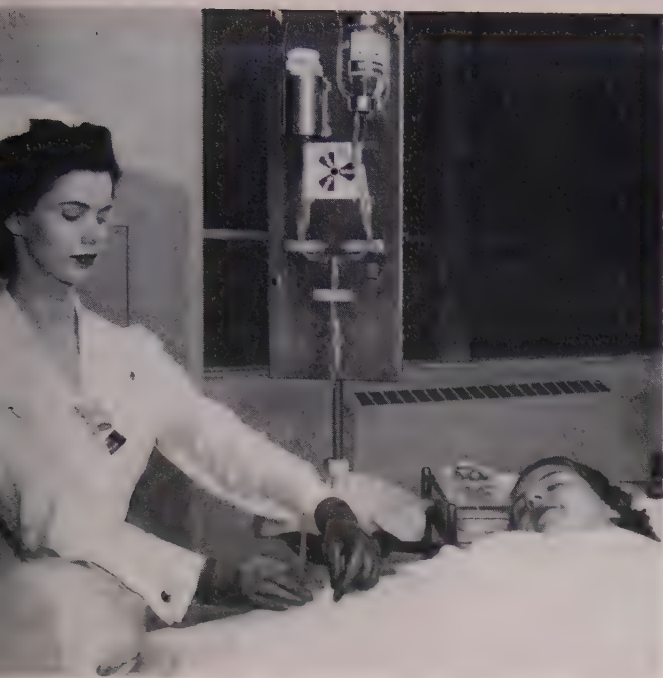


RESEARCH. Beams and neutrons reveal crystals structure, arrangement of atoms in solids.

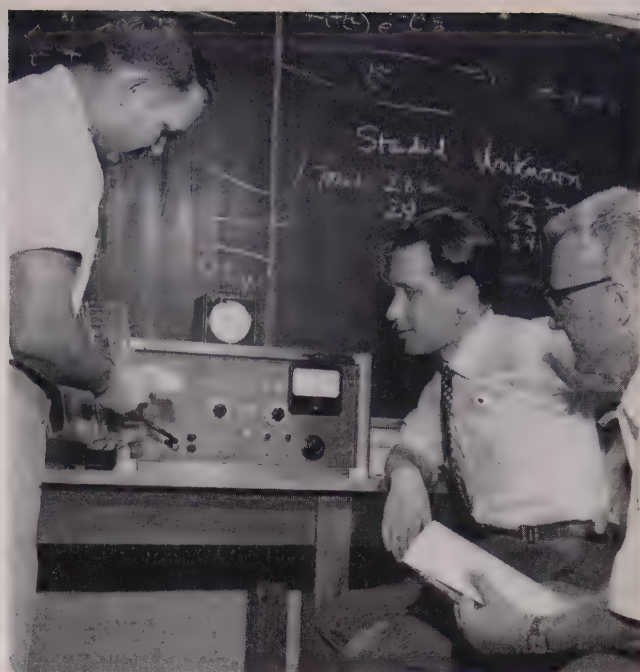


General Convention, while meeting in Miami Beach in 1958, authorized the gift of a nuclear research reactor to St. Paul's University in Tokyo, Japan, in the name of the whole Church in the United States for the Holy Catholic Church in Japan, *Nippon Seikokai*, on the occasion of its one hundredth anniversary. Through this gift, American Churchmen will have an opportunity to share the potential and realized blessings of atomic energy with a people who, in the past, have known little of its blessing but much of its curse. Through this gift Christians in Japan will be enabled to render a vitally important service to their countrymen. Christian and non-Christian alike, and a Christian university will be given a unique means to meet a pressing need of the whole nation which she serves. A special offering for this extraordinary missionary project will be taken in all parishes on Trinity Sunday, May 24.

The gift will include a TRIGA (for training, research, and isotope production reactor, General Atomic) reactor and the building in which



MEDICINE. Radioactive gold produced in the nuclear reactor is used in treatment of some forms of cancer.



EDUCATION. Nuclear technologists will be trained with new reactor at St. Paul's, the first at a private Japanese university.

to house it, as well as the offices, laboratories, and facilities for processing the radioisotopes produced by the reactor. Several pieces of scientific equipment needed for operation of the reactor will also be installed.

The TRIGA reactor is excellent for research purposes, and has extra safety devices to prevent accidental overheating, or exposure to dangerous rays. The student can safely observe the reactor while it is in full operation. This type of reactor fulfills the needs—education, research, and medicine—both of the university and of St. Luke's International Hospital. Radioisotopes produced in the reactor will be used to treat patients with cancer and thyroid disorders. This type of reactor is valueless for military purposes.

In the judgment of the Most Rev. Michael H. Yashiro, Presiding Bishop of Nippon Seikokai, no other single gift of comparable size could mean so much to Christianity in Japan.

Cost of the entire project will be a half million dollars, of which \$140,000 has been pledged by a Jap-

anese firm, the Fuji Electric Company. This amount was given to cover the cost of a subcontract for construction of the building, and for the purchase of equipment in Japan, and St. Paul's University has made arrangements to handle any costs in excess of the amount raised in the United States. Full responsibility for the project has been taken by the manufacturer, General Atomic, through a \$360,000 contract with the Church.

U. S. Government officials have shown great interest and enthusiasm, and have given full support to the project. The State Department and the Atomic Energy Commission count it as an effective contribution to President Eisenhower's "Atoms for Peace" program.

The reactor, the third to operate in Japan and the first to be operated by a private university, will be used in a full training program in nuclear science and reactor technology. St. Paul's will be the first to train personnel for the vigorous, rapidly growing nuclear power industry that can be anticipated for Japan, one of the few spots in the

world where nuclear power is already economical and urgently needed.

A varied research program, involving several University departments with excellent faculties, will benefit from the reactor. St. Paul's founded by the Rt. Rev. Channing Moore Williams, a pioneer bishop of Japan, has a student body of 7,500 and is an outstanding center for evangelism. Academically, it is a leader among Japanese universities.

The possibility of such a gift to St. Paul's was first brought to the attention of the Church at the 1955 General Convention in Honolulu when the Diocese of Washington asked that thought be given to the peaceful uses of atomic energy, and in particular to consider giving an atomic reactor to the Church in Japan.

The Joint Committee on the Peaceful Uses of Atomic Energy studied the proposal and officially offered it to the 1958 General Convention in Miami Beach. The Rev. William G. Pollard, Executive Director of the Institute of Nuclear

continued on page 32

Japanese Priest Sends Thanks



"THE Women of St. Stephen's Church, Forest, Va., take joy in helping in a small way to extend the Church of Christ beyond the borders of our own parish. That what we have sent the Rev. Michael Matsumura for his family and his parishioners in the Leper Colony at Kusatsu will, through God's Grace, serve that end and help to heal the wounds of war between our countries is our earnest prayer." This was the letter that accompanied the gifts from a group who used their heads as well as their hearts when they wanted to do something for overseas missions.

Here is how they went about it. The first step was obviously that of raising the money. Through the friendship of one of the members, the Auxiliary succeeded in arranging a benefit lecture by the noted columnist Inez Robb. The auditorium of Randolph-Macon Woman's College in nearby Lynchburg

was made available for the evening, and the president of the college agreed to introduce the lecturer. The people involved in the program were not Episcopalians, nor were all of the merchants who provided outlets for the tickets, but they generously cooperated with the Women of St. Stephen's to aid the missionary project. On the Sunday after the lecture, the proceeds were presented at the altar of St. Stephen's, along with the morning offering.

The decision on the object of the offering was made on the basis of descriptive material on special needs obtained from the Overseas Department of the National Council. The sacrificial life and ministry of the Rev. Michael Matsumura of Japan made a deep impression on the Auxiliary, and they decided to send all the money to him, both for his work among the lepers at Kusatsu and for his older children, to make it possible

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To the Kusatsu Leper Colony in Japan and its director, the Rev. Michael Matsumura, above, went the proceeds of a program presented by the women of St. Stephen's Church, Forest, Va. Shown, left to right, are Mrs. Louis B. Houff, Jr., president of the group; Mrs. O. H. Reynolds, ticket chairman; Mrs. J. Edward Shank, program chairman.

PRINCETON, New Jersey, and Wapala, South Dakota, are as unrelated as an editor of a magazine and a director of a school for Indian boys and girls, yet a few months ago William Chapman moved from one to the other in both cases. The whirlwind partially motivating this change was Mr. Chapman's son, Alex, an asthma sufferer. Dry weather was the doctor's prescription for Alex, and so when Mr. Chapman heard of St. Elizabeth's School's need for a director while vacationing with his family in the West, he resigned his job as editor of *Home and Garden* magazine, said goodbye to Eastern friends, and moved to Standing Rock Reservation.

When the Rt. Rev. William Hobart Hare, first Bishop of South Dakota, surveyed this same Reservation in the last quarter of the nineteenth century, he found the Indians trapped in an aimless existence that gave no evidence of improving. The buffalo had disappeared, taking with it the Indian's food, clothing, shelter, even the hunt which formed his testing ground for manhood. St. Elizabeth's School for Indian Boys and Girls, founded by Bishop Hare in 1890, sought to give the children the sense of hope that their parents were unable to give, and Christian purpose.

However important this early aim was, the problems have changed with the times, and today St. Elizabeth's must attempt to solve a different dilemma. In the early days, the Indians needed a tool of adjustment to their new way of life on the reservation; today, these people must learn the rules of decent survival in the outside world. There have been economic changes; it is no longer possible for the Indian to support himself comfortably on the reservation. Communications have improved; children are aware of outside happenings and grow dissatisfied with the old order. It is the school's job, then, to help prepare these children for a life of which their parents and grandparents were hardly aware. Mr. Chapman states that "today the work at St. Elizabeth's among its fifty children is perhaps more important than ever in its history."

St. Elizabeth's is no longer a school

MORE THAN ARITHMETIC

St. Elizabeth's Prepares Indian Children for Life off the Reservation

in the academic sense of the word. In the 1940's, a public school was built in nearby Wakpala, and St. Elizabeth's became a home for children who live too far away from school to go home each day. Candidates for admission must be recommended by a priest or a responsible acquaintance and pass a physical examination. Ages of students range from six to about seventeen, first grade through high school.

With the academic side of the children's training taken care of by an outside agency, St. Elizabeth's concentrates upon a Christian home life and the less definable necessities required for life off the reservation.

Mr. Chapman brought prints of paintings with him from a New York museum which now decorate the hallways, and he says the response to this artwork has been overwhelming. "The children seem to have an innate sense of design," he states. "They're born with it. This applies to their clothing too. When they're dressed up for dinner or church, they look like Dukes of Alba."

The staff of two men and four women, Indian themselves, find amazingly little difficulty in disciplining their fifty active charges. The children take pride in their rooms as well as their appearance; neatness is a willingly cultivated virtue. The opportunity to learn is considered a privilege here, and almost every one tries to absorb as much as possible. This is a considerable amount, Mr. Chapman says, for "the children are bright, observant, and enthusiastic about everything."

There is an unglamorous side to the work. Most pressing of the problems to be faced is the lack of recreation space. Standing Rock plains become unbearably cold in the winter with temperatures diving twenty degrees or more below zero. No one can stay out in such weather for long, yet there is no other place for the children to exercise. Mr. Chap-



Twenty-below-zero winters on the Standing Rock Reservation make indoor recreation essential. St. Elizabeth's staff must improvise outlets for fifty children in tiny space at present.

man hopes that they will soon acquire a quonset-hut gymnasium, which would mean that the enrollment could be increased a full one-third. Drinking water is a terrible worry; the school well water is salty and corrosive, and every day someone must haul drinking water from a well three miles away.

Despite these drawbacks, the St. Elizabeth staff continues to help the children prepare for the lives they want to lead. Their hopes and ambitions are "the same as the children in Florida, Michigan, and Oregon," says the director. "Randy wants to be a doctor, Jimmy plans to be a veterinarian, Joe wants to study electronics, Arlene plans to go to college and teach." The question of training is an important part of their preparation, but a larger obstacle presents itself at one time or another. "No matter how appalling some of the home conditions may seem," Mr. Chapman explains, "this is where their families and their

roots are. It's all very well to say that they should go carve out better, more prosperous lives for themselves off the reservation, but this is home to them despite all, and very hard to leave."

Kenyon Cull, headmaster of St. Mary's another school for Indian children in Springfield, South Dakota, has discovered a partial solution to this dilemma. For the past few summers he has made arrangements for several of his students to live with families outside the reservation. Like the foreign student exchange program, this plan acquaints the child with the "outside world" far faster and more completely than any amount of training, and the bridge can be crossed with a minimum of strain. "We're trying to work out something like this for our own students," Mr. Chapman says. "It's a good, workable idea. That's the challenge of a place like St. Elizabeth's—trying to find new ways to help when and where we can."

The Ring's the Thing

MASS WEDDINGS SOLVE PROBLEMS FOR HAITIANS

By JANE K. MEES

"WOULD you like to come to church at Petit Boucan next Sunday? There will be seventeen weddings."

"Seventeen?"

"Yes, seventeen. It's part of my wedding campaign."

"But why so many at once? Don't they want private weddings?"

"No. Custom dictates that the Haitians invite all neighbors, friends, and relatives to the reception. Because they have many mutual friends, with so many weddings at one time, only their relatives and close friends will be able to attend. The smaller number makes the reception possible."

The wedding campaigner is the Rev. Octave Lafontant, a Haitian priest, who with other priests, is pressing for legal marriages among the islanders. This campaign goes on, thanks to wedding rings sent by United States donors to the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti and the Dominican Republic.

The project was started by the Rev. William J. Chase of St. James' Church, New York City, who, when on a visit to Haiti, heard that one of the problems in getting Haitian couples to marry was the cost of a wedding ring. The plainest gold band cost five dollars, quite an outlay for people who might not see fifty dollars in a year—this plus the custom of wearing the proper clothes for the ceremony and a reception at home afterwards.

Because of these expenses, young couples set up housekeeping with the promise to each other that a formal wedding will be held as soon as they can afford it. Usually this union is as faithful as any legal marriage.

But, this situation is not accepted by the Church, nor is it acceptable

in plainer short cotton dresses and hats. The men wore their suits, except for one *parrain*, best man, who had no suit to wear and instead sported a new pair of striped cotton pajamas.

After the ceremonies were performed, and Holy Communion celebrated, the couples received the warm, affectionate greetings of



Six wedding couples and the Rev. Raoul Moreau at Church of the Transfiguration, Coustard, Haiti

to the state, because legal difficulties sometimes develop.

Priests have urged couples to simply marry, but they remain reluctant to do this without what they consider to be proper clothing, a ring and a reception. In their utter poverty this is a once-in-a-lifetime opportunity to dress up and have a party.

The project of providing wedding rings for Haitians has spread from St. James' to Holy Trinity, also in New York City, to Zion Church in Wappingers Falls, N.Y. Almost five hundred new wedding rings have been sent to Bishop Voegeli.

At the same time, in Port-au-Prince, the sisters of St. Margaret search the boxes of donated used clothing looking for outfits suitable for weddings. These are passed along to the clergy for distribution.

Thus, the only remaining expense is the reception. This problem is lessened by the mass weddings and the resulting smaller reception.

As for the seventeen weddings at Petit Boucan, the number grew to twenty before the big day arrived. The brides were dressed in white, some in long satins with veils, some

friends and relatives before leaving for home followed by their reception guests. One couple went home to find that their youngest child had died while they were in church. He had been ill for two weeks with *la fièvre*, the peasant's answer to most illnesses, but there are no doctors and no medicines, and the child's chances for survival had been slim.

In this area surrounding Leogane are twenty-four of our strongest missions, serving half of the population, yet none of these people have access to a clinic, or any form of medical care.

Haitian problems are many and complex, and sometimes one doubts the importance of certain gifts like wedding rings. But, as Bishop Voegeli said in a recent letter of thanks to a ring donor, "Let me assure you that the rings have helped to encourage the establishing of permanent family relationships that will mean a great deal to our people and to the Church. It gives us and them a great opportunity to witness for the Christian family in Haiti. This is enormously important."

● Secretary to the Missionary Bishop of Haiti, MISS MEES is FORTH's correspondent.

ON SUNDAY mornings Navy Lt. (jg) Evarts C. Fox, Jr., and Mrs. Fox (right) take children to chapel at Midway Island base, 1,300 miles northwest of Honolulu. Younger boy, Michael, was baptized during visit of bishop. Lt. Cmdr. Jackson Woolley, shown below with family, is lay reader stationed with Navy on Midway. Island is terminal for Pacific patrol planes.



Official photograph, U.S. Navy

TINY TERMINAL

Episcopalians Are Active Group At Isolated Midway Island Navy Base

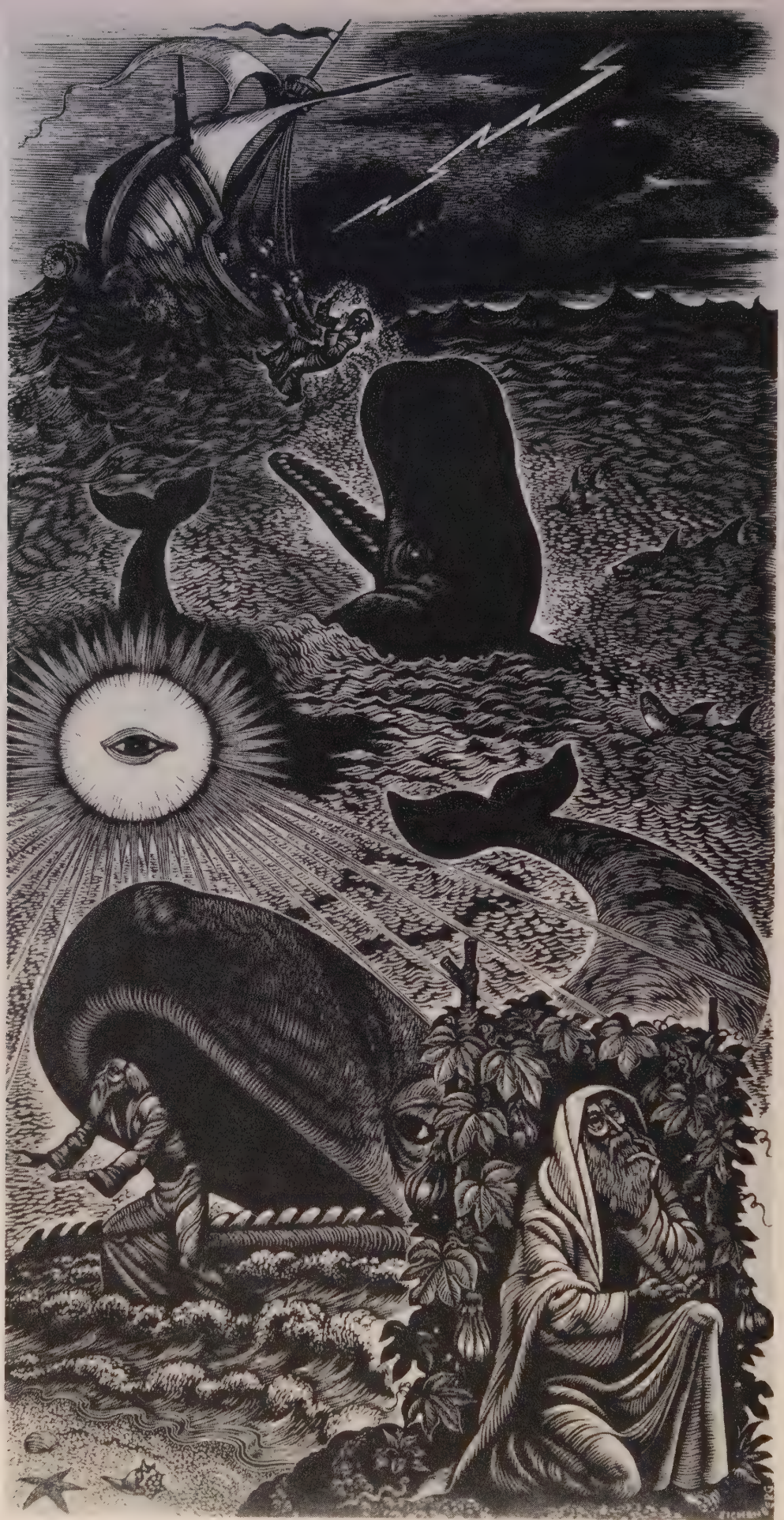


Official photograph, U.S. Navy

MIDWAY is part of Missionary District of Honolulu, under jurisdiction of the Rt. Rev. Harry S. Kennedy, shown above on recent visit to island. Churchmen on Midway are grateful for occasional ministry of Church, hope for more frequent visits.



THERE are many Episcopalians among Navy families on Midway, but since there is no priest in residence they work with Protestant Navy Chaplain. Episcopal women organized altar guild at chapel built by Navy (above).



The Book of Jonah,
wood engraving by
Fritz Eichenberg
from the exhibition
circulated by
the Smithsonian Institution

Library of Congress



Two black and white chasubles designed by Henri Matisse for use at funerals, All Souls' Day, and Good Friday, from the Museum of Modern Art, New York City

Venture into the Arts

SPECIAL EXHIBITION AT NATIONAL CANTERBURY ASSOCIATION STUDY CONFERENCE AT COLORADO SPRINGS WILL SHOW EXAMPLES OF TWENTIETH CENTURY RELIGIOUS ART

THE second National Study Conference, sponsored by the Canterbury Association and the National Council's Division of College Work, will bring some five hundred undergraduates and graduate students, faculty, and administrators, clergy and women college workers to the campus of The Colorado College, Colorado Springs, August 26 to September 5.

Stimulated by the wide interest expressed in the Festival of the Arts held last summer in Oberlin, Ohio, in conjunction with the Convention of Episcopal Young Churchmen, Mrs. Thomas P. Govan and the Rev. W. Robert Mill have helped arrange an exhibition of contemporary religious art for the Colorado Springs conference. This is but one of the outstanding features of the study session that has enlisted a distinguished group of Churchmen as leaders.

On these pages, FORTH presents reproductions of work by some of the artists who are to be represented at the 1959 Festival of Arts.

By Jane Govan

IN recent years America has become an art-loving nation to a greater extent than ever before. Books, magazines, and newspapers tell us frequently of the enormous increase in attendance at art museums, of the fabulous prices paid for the work of recognized modern artist, of the general improvement in the taste of the public and the increased appreciation of art throughout the country today. But does this apply to *religious* art?

In one sense any real art is religious art, just as any truth is truth *of God*. All serious works of art are concerned with some definition of the meaning of life, some identification of man's experience and thought and questions. This is true of music, literature, architecture, painting—all art. A landscape or still life painted with distilled attention and devotion by a real artist becomes a song of praise for part of God's creation. We feel consciously or unconsciously a thanksgiving upon hearing, reading or seeing a masterpiece. Even art which

continued on next page

VENTURE INTO THE ARTS *continued*

is not "serious" or great serves God through a distribution of joy in the world, in comedy, cartoons, popular music and gay design. We apply standards here too and feel a lift of spirits on sharing a witty joke, hearing a pleasant tune or seeing a girl's pretty hat. All of this is life. Why then should we set apart religious art, keep it out of contemporary life, prefer that it be anachronistic or sentimentalized?

In the early Church, the arts were employed as an important means of bringing the Gospel to the people. In the centuries that followed, a great and classic Christian art was produced, with the patronage of the Church, for a nearly common culture where at least the statements and the symbols of the faith were generally understood. As time went on, the common understanding lapsed, the symbols were exhausted, and great artists turned to seeking their meaning in man and man's questions about himself. By the nineteenth century most real art was no longer religious *in subject matter* and most "religious" art had been reduced to idealism, sentimentality, or, at best, imitation. All of us have worshipped in fake Gothic churches, all of us have become too familiar with that brand of religious art which shows a bucolic Jesus at prayer, a bloodless crucifixion, or a cloudy resurrection. This is not real art, real life, or a decent representation of our real Lord. Yet church people cling to it because it is familiar.

In the twentieth century there has been an awakening of religious art, in Europe and in America. The new architecture employed for the churches brought with it the creation of new and beautiful stained glass, sculpture, liturgical objects and vestments. One of the great masters of our day, Henri Matisse, designed the whole Dominican chapel and all its fittings at Vence, and looked upon it as the culmination of his life's work. Another painter of this century, Marc Chagall, spent thirty years producing the only great Bible illustrations since Rembrandt and Blake. Rouault, now recognized as one of the greatest religious painters of the ages, said, "My only ambition is to be able some day to paint a



Mother and Child by Henri Matisse
from the Museum of Modern Art Collection



King David, etching by Marc Chagall
from the Museum of Modern Art Collection



Museum of Modern Art, N. Y.

War, which all mothers hate,
Miserere portfolio by Georges Rouault,
 published by L'Etoile Filante, Paris, 1948

Christ so moving that those who see Him will be converted". Many good artists, many young artists, today are trying to express religious belief in a contemporary manner and style so that the statement will be understood in the world of this century. Large exhibitions of contemporary religious art have been touring the country, booked for months and years in advance by local museums. The work of known masters and recognized newcomers is shown. Within the past few years many new names have become familiar to the critics and the art-loving public. The "time lag," as it has been said, lies in the reception of this art by the people of the Church. Most of us still like the old masters (quite understandably) and many of us still like "religious" art that is specious and meretricious. How will

we know whether we like the new religious art unless we look at it? Will there *be* a new and live religious art without the support of the people of the Church? It should be the way of the Church today, as it was in the great classic ages of Christian art, to encourage, sponsor, and promote the work of good artists whose concern is with a statement of faith or whose art and skill can serve to glorify God.

On a modest scale the Division of College Work is following this way of the Church by arranging for special exhibitions and programs of contemporary art at summer conferences. The first such venture into the arts was made last year with a "festival of the arts" in Oberlin for the convention of Episcopal Young Churchmen and was gratefully received by many people, some of them from small colleges and schools without museums. This summer, at the second national study conference sponsored by the Division of College Work and the National Canterbury Association, another five hundred college and university people will be given a chance to see what is going on in religious art today. The conference will be held in Colorado Springs, August 26-September 2. Graduate and undergraduate students, faculty members, college clergy, and woman college workers will participate. Throughout the week of the conference there will be exhibitions of the work of modern religious artists and on Sunday afternoon and evening there will again be a festival of the arts, with special programs of music, art films, a lecture on contemporary art, and an award-winning motion picture. Some of the work shown will be that of contemporary masters and some will be that of young artists and newcomers. One large exhibition, "religious subjects in modern graphic arts," is taken from the vast Pennell collections at the Library of Congress and is touring the country under the auspices of the Smithsonian Institution. It is a group of about fifty etchings, lithographs, woodcuts and engravings by European and American artists. All the arrangements are being made by the Division of College Work with the co-operation of the Colorado Springs Fine Arts Center.



Crucifix by Clark Fitzgerald, the Cathedral
 of St. John the Divine, New York City

THE summing up of one Peter Dawkins, according to Peter Dawkins, is that he is a "lucky procrastinator." The summing up of this same young man by his teachers, friends, and acquaintances bears a somewhat different sentiment. They like him so well, in fact, that they have elected him to the three highest positions offered a cadet at the U.S. Military Academy at West Point, an occurrence that has no parallel in the Academy's history.

By putting off sleep in favor of midnight weight-lifting sessions and bench-warming in favor of bone-crushing tackles during practice, Cadet Dawkins graduated from the prep school league of football to

All-American and captain of the Army team. This same tendency to stave off wasted time is manifested graphically in the six gold stripes he wears on his sleeve as first captain of cadets, the most important position a cadet can fill at the Academy. The office of senior class president occupies another otherwise idle hour or two a day for this spectacularly restive young man. Academic chores are far from neglected; the only other major honor available to a cadet is to attain the rank of "star man," a title held by the academic cream in the top five per cent bracket of the class. Peter Dawkins ranks number seven in the 1959 class of 503 men.

It would be apt, and almost believable at this point, to report that a diapered Dawkins at age six months astounded the world by shattering his crib with a zip gun. No such early reports, however, are available. Exuberance at a slightly later date was directed at music, a love he still cultivates and practices. "I loved to play the piano. While the other kids played football I'd practice. Then one day, or maybe a little more gradually than that, I lost interest and started running around after baseballs and things." But music was by no means forgotten. As a member of his high school orchestra, he played the clarinet until he broke a finger, then switched immediately

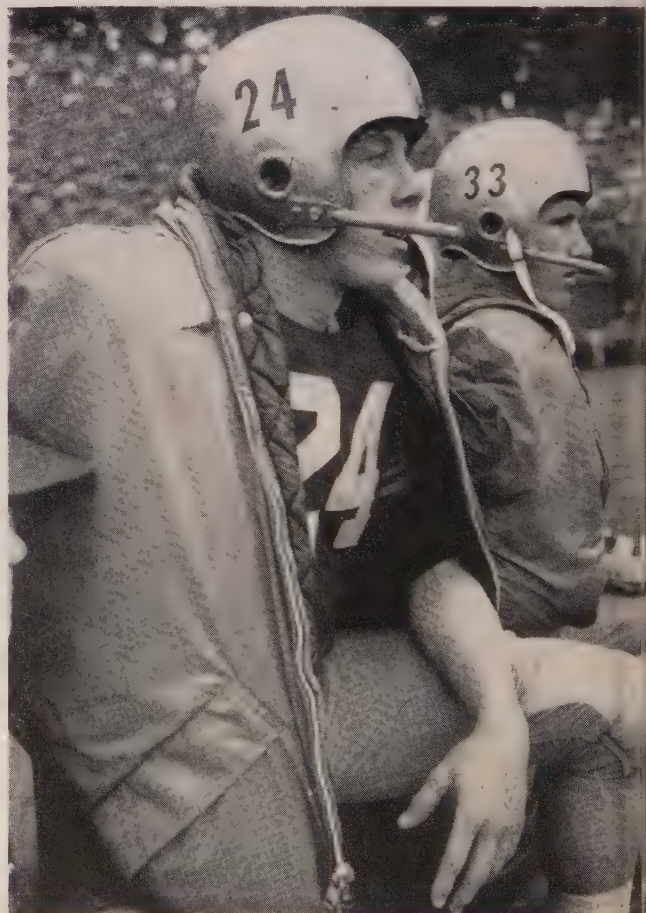
Six Stripes on His Sleeve

TWENTY-ONE-YEAR-OLD

CADET PETER DAWKINS

HAS NO EQUAL IN THE

HISTORY OF WEST POINT



Number twenty-four next year will have difficult time matching Captain Dawkins' All-American prowess on the football field



EVEN MEALS are regulated by Army discipline. Standing on balcony above Academy mess hall, Dawkins gives command for attention to nearly twenty-five hundred fellow cadets. When assembly is quiet, he will take off his hat and lead a few moments of silent prayer before giving command to be seated.

to the trombone. He blew trumpet at parties, dances, and hospitals with a five piece jazz combo, and recently taught himself how to play the guitar.

As a student at Cranbrook, an Episcopal school outside Detroit, Dawkins won prizes for creative writing, craftwork, and art. Although polio left him with a weakened right side when he was eleven, he was determined to play football, and before graduation distinguished himself on the baseball diamond as well.

A life-long Episcopalian, he was confirmed at St. John's Church, Royal Oak, Michigan, and served as an acolyte in Christ Church, Bloomfield Hills for four years. While in high school he was a member of the Brotherhood of St. Andrew.

The question of where he should go to college was answered when a close friend wrote back glowing reports of his first year at the Point. "I still don't know how he could have been so sold his first year," Dawkins laughs. "I guess everybody

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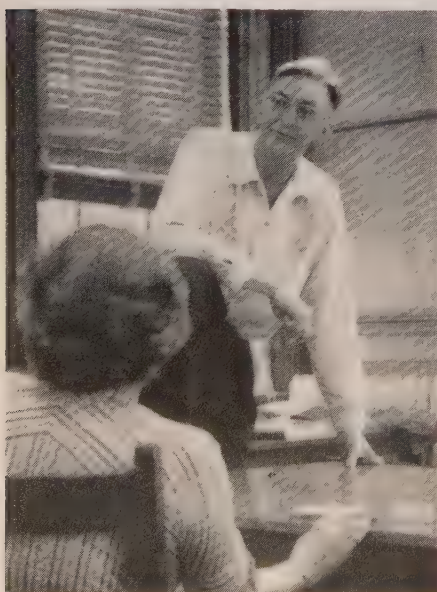
Mike Dawkins, six, finds sharing secrets with adored older brother much more fascinating than finishing his dinner

Hearty appetites at work
in refectory
during luncheon break



ALMOST a year ago, in a quiet corner of Cambridge, Mass., thirty explorers embarked on what has since been called "the boldest and most promising pioneer venture in the university Mission of the Church."

The venture's official name (the first annual Faculty Summer School in Theology and Religion) was certainly prosaic, and its main base—the Episcopal Theological School and nearby Harvard University libraries—hardly qualify as a primitive camp site. The participants, including Episcopal faculty members and administrators from colleges and universities throughout the United States, pursued a five-and-one-half weeks-long program of lectures and seminars, individual study and conferences, formal worship and informal recreation, that seemed perhaps remote from the mid-twentieth century world of space rockets and atomic research. Yet the project represented, both for the Church



THE REV. A. T. Mollegen is professor for professors; here conducting a session in basic Christian theology

Scholars on Safari

EDUCATORS ATTEND SUMMER SCHOOL
TO STUDY CHURCH'S CAMPUS ROLE

By Jean Marie LaGuardia

and for its participant Church members, the first endeavor of its kind beyond the frontiers of a missionary area whose challenge is rising with the ever-increasing college enrollment and whose purpose is to lead faculty and administrative Church members in academic life to a comprehension of their ministry and to a deeper Christian commitment.

Conferences in theology (including the Danforth Foundation Seminars and the annual week-long sessions presently held at Trinity College, Hartford, Conn.) have been held for the past eight to ten years. These helped, at least in part, to initiate the idea of a longer-term school with emphasis on individual scholarship, correlating theology with various academic fields of

study, and which would provide also, through the experience of common worship and communal living, the kind of unity in diversity which had the medieval university as academic archetype and toward which the Church at large continually strives.

To make this idea a reality was the joint task of the Church Society for College Work, a co-operating agency of the National Council which interests itself largely in experimental projects, and the National Council's Division of College Work, in the persons of the Very Rev. John B. Coburn, dean of Episcopal Theological School and president of the Church Society, and the Rev. Jones B. Shannon, its executive director, and Thomas P. Govan, who heads the National Council's Faculty Work and is a professor of history.

Serving to guide the participants, as faculty of the summer school,

● MISS LA GUARDIA is on the staff of the Public Relations Division of the National Council Promotion Department.

were Dr. Govan, as Director of Studies, the Rev. A. T. Mollegen of Virginia Theological Seminary, who lectured on basic Christian theology, and the Rev. Robert N. Rodenmayer of the Church Divinity School of the Pacific who lectured on its practical applications. "Spot" lectures, sometimes on topics requested by the participants, and sometimes featuring guest lecturers, and four seminars relating Christianity to philosophy, to literature, to history, and to contemporary life, also were part of the program. Individual research and study projects undertaken covered a range of topics, from The Relation of Theology to Business Education and The Layman as Christian Apologist to Hellenistic Influences on Early Christian Thought and John Donne and George Herbert.

The Rev. E. A. Vastyan, engaged in a special ministry to graduate students and faculty at Ohio State University, served as chaplain, supplementing the individual pastoral counselling constantly carried on by the other priests, and leading a Bible study group which was inaugurated by request. He and Dr. Mollegen also proved among the most formidable of the "frisbee" players who hurled the yellow plastic disks through the soft summer air of the seminary close after dinner each evening, to the admiration of less athletic summer school faculty and students, guests, and visiting wives (four or five of whom stayed throughout the session).

The ultimate questions about the first Faculty Summer School, asked both during and after its session, by its faculty and by its participants were: "is it working?" and "was it a success?". The answers, which of course cannot be final, can only be reported by qualifying the questions to: "how did it work?" and "what kind of success?".

Some phases of the program did not seem to work so well as others. It was felt, for instance, that the balance between individual and group study needed improvement, that the seminars needed more careful structure and planning, that the screening of applicants ought to be more thorough (two, for various reasons, dropped out), and that their

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The Church in China Today

By The Rev. Claude L. Pickens

TWENTY-THREE Protestant churches are still open in Shanghai, according to a report dated December, 1958. Eight months earlier, a visitor reported 195 Protestant churches and sixty Roman Catholic churches operating in the same city. Another message from Shanghai states that churches are opened on Sunday with services offered at two hour intervals. We can only speculate from this that possibly different types of services are held throughout the day. We assume that the Cathedral in Shanghai is still open. St. Paul's Church in Nanking is believed to be open and most possibly others.

It is reported that one Protestant church is open in each of the three cities forming the metropolitan area of Wuhan—Hankow, Wuchang, and Hanyang. The one in Hankow is the Griffin John Memorial of the Church of Christ in China, not the Cathedral of the Shen Kung Hui (Chinese Anglican Church) which was bombed by American fliers during World War II and only partially restored. When I left Wuhan in 1950, there were four SKH churches in Hankow, six in Wuchang, and two in Hanyang, bringing the total number of churches in Wuhan to twelve, aside from the many Protestant churches.

These figures would seem to indicate the spiritual condemnation of Christianity by the People's Republic of China, but such is not wholly the case. As many large cities throughout the world, Shanghai, for example, had many small churches with correspondingly tiny congregations. The Government's action in closing these places of worship may have been prompted primarily by the desire to use the buildings and grounds for other purposes and these displaced congregations are at liberty to attend one of the larger churches still open for worship.

News of great importance to American Christians is the seemingly complete scrapping of the denominational divisions of western Christianity for what will become a united Chinese Christian Church. The ideas of self-support, self-government, and self-propagation so prominent in this movement today were current as early as 1926 when the upsurge of Chinese nationalistic feeling aroused similar feeling within the Churches, then administered almost entirely by foreigners. In 1950, this feeling found unified voice in what became known as the Three-Self Movement, led by a group which took as its main goal the formation of a single, central, Protestant Chinese Church.

After 1950, under the leadership of Dr. Y. T. Wu, the group became the link between the government and the churches, growing in size as its influence widened. In that year, three representatives of the move-

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LETTERING on this Chinese church flag spells Shen Kung Hui. At top is Nestorian cross, symbol of China's ancient Christian heritage.

● Associate Secretary of National Council's Overseas Department, MR. PICKENS spent twenty-seven years in missionary work in China.

On Your TV Screen

The Search

By the Rev. DANA F. KENNEDY

IT HAS for a long time seemed that one of the great tasks of the Church in this modern era is to speak to all people. Too often we become so engrossed in our own ecclesiastical affairs and develop such an in-church vocabulary that those outside the Church have little occasion to pay us heed. This is not the heritage and tradition of the Episcopal Church. Our birthright is that of a missionary church with evangelistic zeal to make Christ known to all sorts and conditions of men.

Radio is especially valuable when the Church undertakes to reach through closed doors to the complete cross section of any community's homes. It is with this reasoning that the Episcopal Church has developed its latest series of 15 minute dramatic radio programs entitled *The Search*. In *The Search* we endeavor to let all people know that the Church understands their problems, joys, fears, and that the Church has strength and wisdom to help understand life and their part in it under God. It speaks to them in plain language; the Church is relevant in their daily lives.

When *The Search* was designed, the message was purposely set in the form of high caliber entertainment. For this reason, each program stands on its own feet as an entertaining dramatic show. At the same time the content of each program gives meaning to some important phase of life which concerns the listener. Such matters as prayer, family, youth, old age, Armed Forces, marriage, education are covered. The Division of Radio and Television has completed fifty-two programs on many facets of life.

Top Hollywood stars play the parts in each of these dramatic programs. Episcopal churchman Robert Young of *Father Knows Best* is the host in all of them. The announcer is Episcopalian Art Gilmore, who is the announcer of such programs as the *George Gobel Show*. Other stars have been Boris Karloff, Gene Raymond, Howard Duff of *Mr. Adams and Eve*, Rosemary de Camp, who plays the sister in the *Bob Cummings Show*, Lurene Tuttle, who plays the mother in *Life With Father* series, Willard Waterman, a senior warden who is known for his role as *The Great Gildersleeve*, Charlie Ruggles, and Herbert Marshall.

The program is produced by Marjori Pierson, who is an active Episcopalian in the Diocese of Los Angeles and a communicant of St. Stephen's Church, Hollywood. The enthusiasm of the production people and the stars has been most rewarding. They not only consider the programs completely professional and an excellent series by commercial standards, but also they have felt privileged to have a part in the promulgating of Christian truth, which is the Church's reason for doing the series.

On each program Mr. Young sets the theme and introduces the play. At the end of the dramatic story Mr. Young comes back to point up again the area of concern, and di-

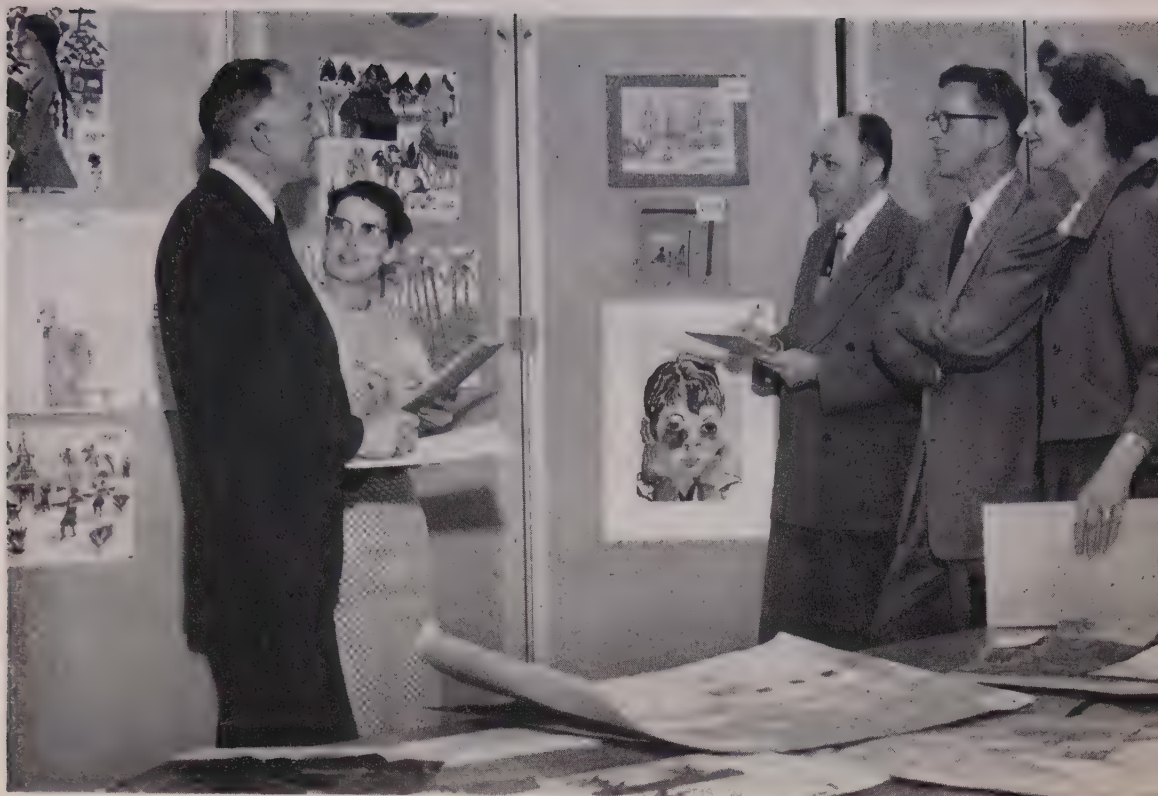
rects the listener's attention toward the Church. Mr. Gilmore, the announcer, then gives the cast and production credits and ends by reminding people that the Episcopal Church joins with the other churches in the community in urging them to go to church next Sunday. (At the present time the program is being distributed for twenty-six weeks over some 230 stations through the National Council of Churches.) For further information about placing the program in your area, write to The National Council of the Episcopal Church, Radio TV Division, 281 Fourth Ave., New York 10, N.Y.

The series has been highly praised by the industry. It promises to be very well received by listeners, and we pray that its ultimate effect will be to bring to them such an understanding of the Church that they will turn toward the Church and eventually to the Lord of the Church and of all life . . . Jesus Christ!

THE Rt. Rev. Stephen F. Bayne, Jr., of Olympia, recently appointed to the newly created post of Executive Officer of the Anglican Communion, will be the guest preacher on the National Broadcasting Company's radio program *Art of Living* for thirteen weeks during July, August, and September.



Boris Karloff, a guest star in *The Search* series, discusses program with Mr. Kennedy.



JUDGES checking entries in older age group of the Church School Missionary Offering Creative Art Contest are (left to right) the Rev. John G. Harrell, Margaret Kennedy, Walter Jagemann, Allen W. Becker, and Shirlee C. Young

Creative Art Contest Winners Announced

TWINS won first and second place for the younger age group in the Church School Missionary Offering Creative Art Contest which closed April 10. Since entries remained anonymous until after the judging, the judges had no idea while making their selections that the first prize for the six-to-eleven year olds would go to Gayle Snyder, age eleven, of Cleveland, Ohio, and second prize to her twin brother, Guy. In the twelve-to-seventeen-year-old group first place was won by Pamela Barry of San Jose, Calif., aged twelve, and second place by Julie Irene Felix of Toledo, Ohio, aged seventeen.

Honorable mentions went to Libby Lee Morris, nine, of Ft. Belvoir, Va., Milton Weatherhead, III, six, of Alexandria, Va., and Robert C. Young, eleven, of Binghamton, N.Y., in the younger age group; and Pamela Cheryl Smith, thirteen, of Kansas City, Kans., Susan Bartsch, twelve, of South Great Falls, Mont. and Edward L. Parsons, Jr., twelve of Brunswick, Maine.

Prizewinners were chosen from almost two thousand entries by five

judges from varied art- and education-related fields. Allen W. Becker is headmaster of St. Stephen's School, Austin, Texas, and formerly director of Christian education at All Saints' Church, Austin. The Rev. John G. Harrell is Executive Secretary of the Audio-Visual Division in the National Council's Christian Education Department and formerly education and technical director of Cathedral Films. Walter Jagemann, a designer of displays and exhibits for Burdick Associates, New York City, is a former stage designer and scenic artist who worked under Joseph Urban and Jo Meilziner and helped formulate entrance examinations for membership in the Scenic Artists' Union. Margaret Kennedy is a liturgical artist, at present employed as a designer and maker of

stained glass at Christ Church, Oberlin, Ohio. She is also a lecturer to college classes on the Church's art and theology. Mrs. Shirlee Chelbay Young, a former commercial artist, teaches art at a junior high school in Roanoke, Va., supervises the junior and senior high departments and is director of audio-visual aids at St. John's Church School in Roanoke and is a member of the diocesan teacher training team.

Entries were judged on the basis of the contestants' apparent knowledge of the Church's missionary task and their ability to communicate that knowledge. The first and second prize winners in both age groups will receive trips to New York where they will visit Church Missions House and Seabury House in Greenwich, Conn.


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Six Stripes on His Sleeves

continued from page 19

knows what you have to go through as a "beast" up here. But I took his word for it, and I haven't been sorry." Neither has the United States Military Academy, although it very nearly passed Peter Dawkins over when he first applied for entrance. Despite his formidable list of qualifications, he did not get the necessary primary congressional appointment. His football coach wrote to Army Football Coach Earl Blaik, Blaik spoke to Dawkins' Congressman, and after appointment as a qualified alternate, Dawkins took and passed the special entrance examination.

Many of the new policies Dawkins has introduced as first captain find roots in his first year as a plebe. New cadets live in "beast barracks" and must go through an orientation program seemingly geared to literate gorillas. Eyes straight ahead, shoulders back, 180 steps a minute, how many days till the Navy game, chew slowly: A man is indeed a soldier

when the first two months are over. All this is vital to the shaping of a cadet, Pete Dawkins agrees, and he submitted to the vigorous introduction with an energy that is still discussed.

One particular practice, however, he considers unnecessary—that of not allowing the "beast" to eat all he should at mealtimes. Until this year, any wandering of the eyes or other breach of dinner decorum was met with a first classman's order to cease eating and recite. When Dawkins announced to his upperclassman staff that in the future all incoming plebes would be granted three full meals a day, there was the expected grumbling. Why should the new crop get any better treatment than they had been given? "Taking a plebe's food away isn't really disciplining him," Dawkins explained. "You can do that with an animal, but not with a plebe." An average of thirty-five plebes generally ask to be sent home the first month of beast barracks. Twelve approached Dawkins. He told them to go back and stick out the rest of training. A month later, only two plebes left the Point, for medical reasons, and 809 plebes marched in the plebe parade with a precision rivaling that of the changing of the Buckingham Palace guards.

Another policy formulated by First Captain Dawkins is the lessening of restrictions on first classmen. "I'm opposed to keeping cadets cloistered up here in these hallowed grey walls, then suddenly unzipping them in June and turning them loose on the world," he says. This year first classmen enjoy more privileges and free week ends than any other class to go through the Academy. "It's still a far cry from the life of a regular college student, however. Nothing like the recent student riots at Yale could ever happen here, more because of the attitude than any actual restrictions in force." When asked just how he might characterize this attitude, he explained that "the men here—it sounds sober and grim, but actually it's not at all—the men here are geared by military discipline, and a part of this discipline is learning how to be a gentleman. That isn't to say that regular college men aren't gentlemen; we just emphasize it here, that's all."

Cadet Dawkins has been asked the obvious question concerning his uncanny ability to telescope time on many occasions. How can one man sing in the chapel choir, build hi-fi sets, read all the racing car magazines ("I love sports cars; now I'm trying to convince myself that I don't really need one next year"), maintain an excellent scholastic average, play football, baseball, hockey, and perform all the myriad duties attached to his offices all at once? "It sounds like more than it is. Really, I just take advantage of this military chain of command I keep talking about. All I have to do is allot the duties to heads of the various departments." The listener is generally unconvinced. "No, seriously. And now that I'm not doing sports in the afternoons, I can even get in a nap." This opens up a new dimension to Peter Dawkins: he *does* sleep. How much sleep does he get in an average night? "Oh, at least four hours," answers Dawkins with uncharacteristic pride.

In September, Cadet Dawkins will go to England to study philosophy, politics, and economics for two to three years as a Rhodes Scholar. The Dawkins pattern of frantic but unfrenzied activity will not be broken during this academic sojourn, for he will serve as military attaché at the American Embassy in London while attending Oxford. "These next few years should be wonderful training for what I want to do," he says. "Of course, any long range plans are impossible right now. I have to serve in the Army for three years when I get back as a graduate of the Point. After that, who knows? I think I'll probably make the Army my career, but things can change a lot between now and when I'll have to decide."

Peter Dawkins' six-year-old brother Mike views his own future with a more certain eye. There's no getting around it. "I'm going to West Point, of course," he says. Of course.

THE FIRST Episcopal Church ordination to the priesthood in Colombia was that of the Rev. Thomas X. Schmidt, now of New London, Conn. FORTH erred in stating in the March issue that the Rev. Alan Taylor was the first Episcopal ordinand in Colombia.

Churchmen in the News

● KATHERINE J. S. SASSE, wife of the Rev. Lewis Sasse of St. Andrew's Church, Tucson, Ariz., and instructor in mathematics at Pueblo High School, has been awarded a Shell Merit Fellowship to Stanford University this summer for her outstanding work as a teacher and a leader . . .

● The Rev. JOHN F. H. STEWART, M.D., and his family left Montreal March 23 for England on their return journey to Liberia, where Dr. Stewart is assigned to Cuttington College . . . The Rev. JOHN B. BIRD-SALL and his family left San Francisco by air March 31 to return to Kamakura, Japan. They have been in the United States on an extended study furlough.

● COMMANDER NEWELL D. LINDER, U.S. Naval Reserve Chaplain and former associate director of the Presiding Bishop's Committee on Laymen's Work, became head of the Reserve Section of the Navy's Chaplains Division on April 3.

● The Rev. WILLIAM F. CREIGHTON, bishop coadjutor elect of Washington, will be consecrated May 1 by the Rt. Rev. Arthur Lichtenberger in the Cathedral Church of St. Peter and St. Paul, Washington, D.C. . . . The Rt. Rev. EDWIN A. PENICK, Bishop of North Carolina, died April 6, a few days after his seventy-second birthday. Elected bishop coadjutor of North Carolina in 1922, he became diocesan bishop ten years later. Bishop Penick will be succeeded by the Rt. Rev. Richard Henry Baker, bishop coadjutor since 1951.

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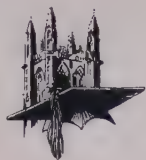
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Special Projects

continued from page 10

for them to continue their education beyond the level available in their community. Because they wanted to make this gift a really personal act within the Family of Christ, the women wrote a letter to accompany the check and had it translated by a Japanese student at Randolph-Macon College.

To the priest who has lived his life for years in the ministry to lame, halt, and blind, through leprosy, the three hundred and fifty dollars the group sent was a great deal of money. (His own salary is less than fifty dollars a month!) Three of his eight children have already finished the local high school and part of the money will help two sons to continue their education at St. Paul's University and a daughter to go to a teacher training school. The rest of it he will use within the leprosarium, to provide Church School materials for his thirty-eight communicants and their children, and to alleviate the needs of the sick. In his letter to the Women of St. Stephen's, Mr. Matsumura shared with them something of the meaning that he finds in his ministry. "If you saw these people for the first time, you would be shocked. It is the most wretched disease in the world, but the hearts of these people are the most pure in the world. Jesus made these people, through their suffering by leprosy, pure of heart and noble-minded."

Other Church groups in this country can know the joy of participation in devoted lives of service overseas by following the example of the Women of St. Stephen's. A letter to Special Projects, Overseas Department, 281 Fourth Avenue, New York 10, N.Y., will bring a list of dozens of urgent needs in which Churchmen, or parish and diocesan groups, can serve abroad.

Check Your Calendar

MAY

- 1 Feast of St. Philip and St. James
May Fellowship Day
Consecration of the Rev. Wm. F. Creighton, Washington, D.C.
- 3 Rogation Sunday
Church Periodical Club Sunday
- 3-10 National Family Week
- 4-6 Rogation Days
- 7 Feast of the Ascension
- 10 Rural Life Sunday
Armed Forces Sunday
- 17 Whitsunday
- 20, 22, 23 Ember Days
- 24 Trinity Sunday

JUNE

- 10-19 Outgoing Missionaries' Conference, Overseas Department, National Council
- 11 Feast of St. Barnabas
- 24 Feast of St. John Baptist
- 29 Feast of St. Peter

EPISCOPAL RADIO AND TV (see page 00)

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A Thought for Today, a series of twenty-two one-minute inspirational thoughts for station openings, closings, and pauses in the day's broadcasting. Available free.

Radio

Viewpoint, Saturday evenings, 6:15 to 6:30, EST, Mutual Broadcasting Network. Fifteen-minute interviews.

The Search, series of twenty-six fifteen-minute dramatic programs with Robert Young as host. For local radio stations. Available free.

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Trinity, series of fifty-two half-hour worship programs from Trinity Church, New York City. For local radio stations. Check local listings for all times and stations. Information on auditions and bookings may be obtained from the Division of Radio and Television, 281 Fourth Avenue, New York 10, N. Y.

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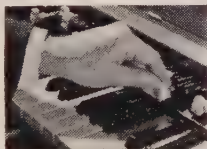
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Noon marks the half-way point for the day, and for the chaplain's work, for there are still those men who could not leave their posts to attend chapel. Holy Communion is celebrated twice more, at widely divergent units, one the most northerly of all divisions in South Korea. It is not until seven p.m. that the tired chaplain and his assistant begin their own Sunday rest.

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Straight Tongue: The Story of Bishop Henry B. Whipple by Phillips Endicott Osgood (Minneapolis, Denison. \$3.50).

Two Together: A Handbook for Your Marriage by Robert C. Dodds. (New York, Crowell. \$2.50).

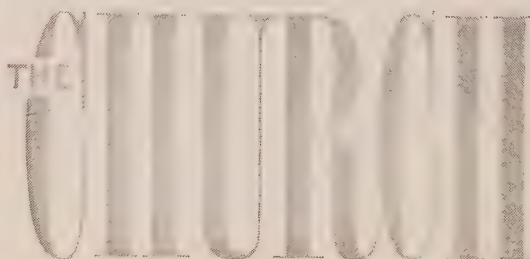
Woman from the Country: A novel by D'Arcy Niland (New York, Sloane. \$3.50).

Rivers in the Desert: A History of the Negro. Being an illustrated account of discoveries in the Frontierland of Civilization by Nelson Glueck (New York, Farrar, Straus and Cudahy. \$6.50).

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The Status Seekers: An exploration of pious behavior in America and the hidden barriers that affect you, your community, and your future by Vance Packard (New York, McKay. \$4.50).

The Light Within Us by Albert Schweitzer (New York, Philosophical. \$2.75).

She Had A Magic, The story of Mary Slessor by Brian O'Brien (New York, Dutton. \$4).

The Christian Faith and Non-Christian Religions by A. C. Bouquet. The Library of Constructive Theology (New York, Harpers. \$7). A survey of Buddhism, Hinduism, Islam, and Marxism from the Perspective of Christian thought and history.

God In Us: The theory and practice of Christian Devotion by Miles Lowell Yates. Edited by W. Norman Pittenger and William H. Ralston, Jr. (Greenwich, Seabury. \$4.25).

Scholars on Safari

continued from page 21

knowledge of theology ought not to be overestimated by the leaders.

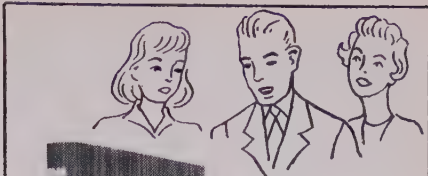
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continued on page 30



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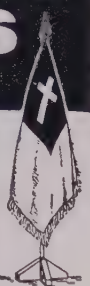
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Scholars on Safari

continued from page 29

their understanding of the Holy Gospel and enhancing its ability to convey its meaning to others, by God's grace, causes something to happen which reaches to the depths of one's being . . ."

Another writes:

"So often we hear . . . about Christian students . . . having their faith shaken by doubting teachers . . . how much better it is to have such students meet professors whose stands for their religion are strong, unequivocal and unembarrassed. . . . I would say that the Faculty Summer School is a definite step in this direction."

That the Church Society and the National Council's College Work Division agree with this statement can be seen in the other result of last summer's Faculty School: this summer, thanks in part to a grant from the Lilly Endowment, Inc., two such schools will be held—another one at ETS, from June 23 to July 28, and one at CDSP from July 26 to August 30. In addition, it is hoped to hold three in 1960 and four in 1961.

In this way, gradually, creatively, and courageously, with the help of God's grace, the Church will continue to manifest its belief that the converted and articulate faculty member and administrator can be, in the words of one priest who served on last summer's school, "the most valuable minister we have in the Church's Mission to the colleges and universities."

Church in China

continued from page 21

ment, including Dr. Wu, toured the large cities explaining their cause and seeking the mutual co-operation of the various communions. Now it has become the interpreter of the official Protestant Church position in its dealings with the Bureau of Religious Affairs, as well as the instrument of the Christian non-Roman forces, which the government recognizes as it does the Buddhist organization and the Muslims through their Islamic Association.

The governing officials of the proposed new Church are the officers of the Three-Self Committee, including the Rt. Rev. Robin Chen, Presiding Bishop of the Shen Kung Hui. From published reports there seems to be no opposition to the plan of unification as outlined in the last issue of the *T'ien Feng*, official publication of the Three-Self Movement. Only time will tell what the full impact of this new development will be, if it is carried out. From all available information, the government will support its realization, for denominationalism is being played up as a remnant of Christian imperialism that must be rooted out.

The precise relationship between the Chinese Church and State is difficult to define, for it has been, and remains in a state of flux almost from week to week. The Chinese Communist government declares itself atheistic, and does not recognize the Christian faith as having a valid claim to truth, yet it does allow "freedom of worship." When Mao Tse-tung announced his new plan for increased freedom of expression in May, 1957, an experiment called the *Let One Hundred Flowers Bloom* proposal, it seemed to the Church that a new and prosperous period was around the corner. The favorable atmosphere prompted the Far East Office of the Division of Foreign Missions of the National Council of Churches to consider seriously an approach to the Church in China for reciprocal exchange of visitors.

For this purpose, the Policy and Strategy Committee of the NCC appointed a special committee which met about that time, in August 1957.

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Church in China

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that the *Yangtze Daily* of Hankow carried an article re-instituting, in effect, the chains on free expression. In this article, Francis C. M. Wei, formerly president of Central China College (Huachung) was denounced as an anticommunist and a rightist. The Church, dismayed, was powerless to stop a subsequent series of denunciations of Christian leaders who had spoken against certain governmental practices during the brief *hundred flowers* period. In September, 1958, five Protestant clergymen were condemned as rightists in Wuhan, among them the Rt. Rev. Chang Hai-sung. A visitor to China and a long time friend of Chinese Christian leaders, Murial Lester, reported that she was unable to see them when she passed through Wuhan and Canton last April.

The *hundred flowers* experiment was cut off quickly because the storm of criticism against the government that followed was too violent; the lid had been too long on the kettle. Student riots and the assassination of a Shantung Communist leader were only a few signs of the turbulence that proved so distasteful to Mao Tse-tung and his government. Complete loyalty is the password now, loyalty to the State above all other allegiances.

The Roman Church is feeling the bite now as in the eighteenth century when the Emperor Chien Lung had his mighty controversy with the Pope over the Chinese term for God and all Western Christian leaders were expelled. This conflict of allegiance between Rome and Peking has come again to the fore. Today Rome is excommunicating those who waver in their loyalties, and Peking is just as adamant in its demands.

As the situation appears now, there seems to be little hope for any degree of Church independence from the temporal power of the State. Buddhism in its medieval splendor continued on page 32

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continued from page 9

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Church in China

continued from page 31

in China was never independent of official control; Islam, save for short periods in two areas, has always been under State surveillance. But Buddhism and Islam became a part of the life of the people. Buddhism in particular has had a strategic role in molding the Chinese nation into what it is today. Possibly the submerging of the Christian Church in Chinese thought forms and cultural patterns is God's way of bringing forth the New Life in Chinese dress. It will not be according to our way, but it just might be God's way for China.

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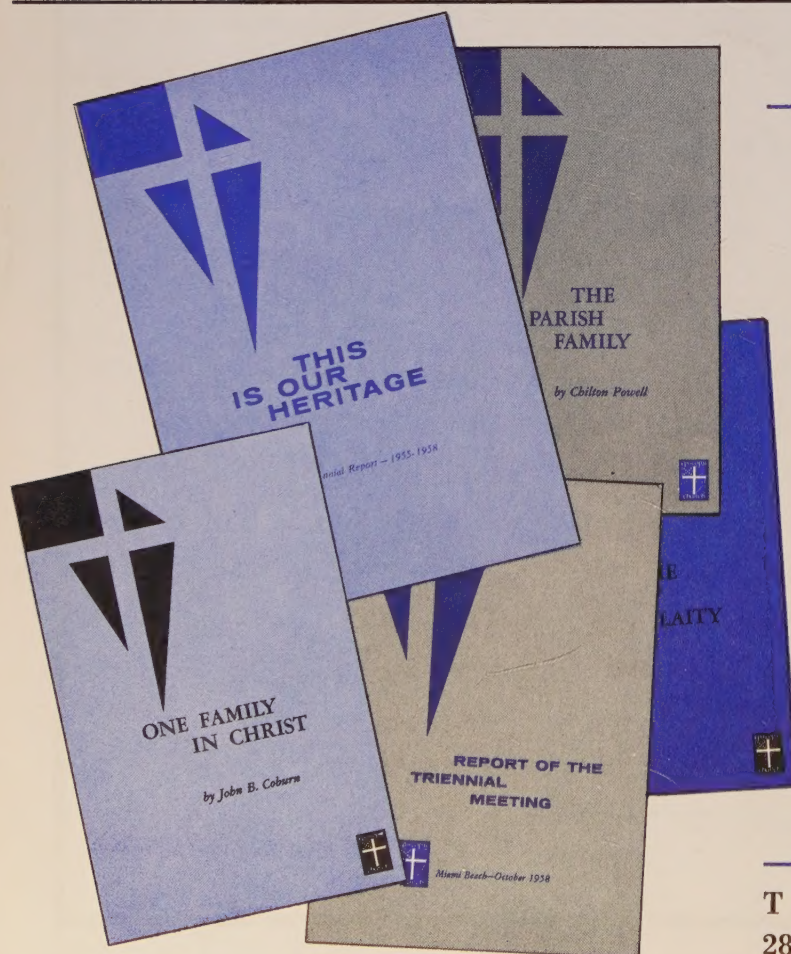
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